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FLASHBACK

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MAGUIRE'S STORE

A General Store Community In Washington County

by Larry Santeford

Part II: Hosea Maguire Family (1847-1870)

In the first part of this series, focus was placed on settlement of the Owen McGuire family in Washington County. In this part attention is directed toward Hosea Maguire and his family from the time shortly before he began to purchase land to the period following the War Between the States. By the early 1850s the neighborhood east of the White River on what is now State Highway 74 was known as Maguire's Store. Selected events of the 1860s period have been described by others writing about the general store community. Through the use of tax and census records, letters, and other documents, it is possible to begin fleshing out events in the area and present an accurate portrayal of the Maguire family.

Hosea becomes visible in tax records in 1847 with his ownership of two horses and three cattle. The total value of his taxable property was $77. No land ownership is indicated, which is obvious from the low value listed in the tax records. In 1848 the total value of his taxable property had soared to $768. At this time he owned 120 acres of land, valued at $7 per acre, and two horses. Examination of legal documents shows that the land was that which had previously been owned by Owen McGuire and which had been inherited by his children. On March 18, 1848 Green B. (and Nancy, his wife) and John C. (and Eliza, his wife) sold their share of the family land to Hosea M. and Jefferson P. for $350. On February 26, 1849 Quartus Hitchcock sold 10 acres to Hosea and Jefferson for $25. This was the land along the east side of the White River the

McGuire family did not own. Later that year, Jefferson P. (and Ellen, his wife) sold all their share of the family land to Hosea for $362.50. In this year Hosea owned three horses and eight cattle and had a total value of taxable property of $1162.

Hosea was actively engaged in buying and selling land by this time. In 1849 he and Jefferson sold 160 acres to Thomas J. Edmiston. This land is to the south of State Route 45, east of Son's Chapel, and in the Oxford Bend area. In 1850 Hosea purchased 40 acres from Willis Baird northeast of the land where he eventually built the "big house." Records indicate that he continued buying property his entire life.

Although tax records for 1850 are missing, other records indicate that Hosea had become well-established. He married Sarah Louisa Tramell on May 18, 1850, in the Methodist Episcopal Church, South. This church had its origin in the withdrawal of nearly all of the Methodists in slave-holding states from the Methodist Episcopal Church in 1844 and 1845. Various ages are given for Hosea and Sarah in marriage and census records. It appears he was about 33 years and she was 21 when they married. By October 1850 he owned four slaves. There was a woman, aged 27; a male, aged 8; a female, aged 4; and a male, aged 2. The woman probably assisted his wife in maintaining the house. No record says he owned male slaves to assist on the farm. Hosea was a member of the Cumberland Presbyterian Church, as had been his parents. In 1848 this church took the stand that it should not become involved in sectional and political issues; so all legislation on the subject of slavery in church was discouraged. The Maguires slightly increased the number of their slaves during the 1850s. During 1854 and 1859 they owned five slaves, although the 1860 census lists

them as children. There were two males (6 and 11 years) and three females (7, 7, and 8 years). In 1860 there was also a white female residing with them. This was Mary Nicleson (?), aged 19, who had come from Virginia, and was attending school. It is likely she was assisting the family.

Various researchers have proposed different dates for the building of Hosea's "big house." Some describe his taking his new bride to the house when they married during 1850. Legal records indicate that he did not own the 40 acres of land so early. The first time that the legal description of the land appears in tax records is 1853. The Plat Book of Original Entries gives the date May 10, 1851 for the beginning of his ownership. The patent was registered to Hosea Mallory Maguire on November 15, 1854. During 1851 he owned 120 acres (the original family land), but in 1852 he owned 160 acres and in 1853 he had 170 acres.

The nature of the soils and vegetation for much of Hosea's holdings were identified in the description of the Owen McGuire farmstead in Part I of this series. The 40 acres where Hosea had the "big house" built was entirely within the oak barrens vegetation zone. This is known as open woodlands or prairie woods. Most of the soil in this 40 acres is Montevallo, 3-12 percent slopes (25 acres), and Montevallo, 12-25 percent slopes (12.5 acres). The "big house" and store were built on the portion with less slope. There are also small areas with Savannah fine sandy loam, 3-8 percent slopes (1.25 acres) and Samba silt loam (1.25 acres). The Montevallo soils are droughty and exhibit low natural fertility. They are poorly suited to pasture and hay crops, row crops, and timber, but are moderately well suited to native pasture. Although the Savannah soils are better suited to small grain, hay and pasture crops,

and corn, the acreage in this area is so limited that it may not have been exploited. The Samba silt loam stays wet for long periods. It is well suited to hay and pasture crops, but is generally too wet for corn or small grains. The acreage of this soil is also so limited that it is unlikely that the land was used for anything but pasture. Hosea probably used the land north of State Highway 74 as pasture for livestock. The best agricultural land he owned in the immediate area was the original family farmstead south of the highway. When he sold the original family home to B. F. Williams he provided only 5 acres with it, maintaining ownership of the prime farming land.

The exact year the Maguires moved into the "big house" is unknown but it appears that they must have lived in the original family home for at least a couple of years. The log house was enlarged by construction of another pen (room) of sawn lumber connected to the log pen with an open breezeway. When this was done the entire house may have been covered with clapboard so that the logs of the west pen were no longer visible. There were sawmills in Washington County during the 1830s, and they were added to the assessment list during 1837 (Flashback 1956). Warren Philpot, for example, had two sawmills only about 4 miles northeast of the Maguire's Store area. It is possible, therefore, that the house was enlarged while Owen McGuire was still alive, or Hosea could have enlarged it during the years previous to his construction of the larger house to accommodate a growing family. It is unknown whether his mother was living with them at the time. On May 23, 1851 John Henry Maguire, the first child, was born. The family was probably living in the new house when other children were born during this period. Between 1853 and 1869 eight children were born. These were Mary Jane (Mattie,

June 24, 1853); Josephine Analiza (Josie, August 13, 1855); Nancy Louise (Bedie, February 11, 1858); Leticia Belle (April 29, 1860); unnamed (November 14, 1862-April 5, 1863); Hosea M. (April 24, 1864); unnamed (June 27-August 12, 1866); and Mahala Adelaide (Addie, October 2, 1869).

The "big house," as identified by other researchers, is primarily of the Greek Revival style. During recent renovation it became apparent that the front part of the house was a later "addition." The original part of the house subsequently became a two-story ell containing the dining room and kitchen. There was a loft above. The studs in the walls were not sawn. They were roughly shaped (5 inches wide by 4 inches thick) logs with bark left on one surface. If one looked down on each corner log from above it would be apparent that each was notched to form an "L" so part of the log remaining was in line with one wall and the rest was in line with the adjoining wall. These reached from the foundation to the roof. Centers of studs varied from 20 to 31 inches, although most were about 24 inches. The walls were 9 inch wide boards nailed on the studs horizontally. Both groundfloor rooms were 15 feet 4 inches wide, while the kitchen was 15 feet 5 inches long and the dining room 16 feet long. In the dining room the shadow of a stairway taken down long ago, was visible once layers of wallpaper were removed. This connected the groundfloor to the loft. Most risers were 8 inches, but some were as low as 5.5 inches.

The front part of the Maguire home is basically an I-house form. These houses are two rooms wide and one room deep. Between the two groundfloor rooms of the Maguire house is a central hallway with a simple stairway leading to two upstairs bedrooms. At the end of each groundfloor room is a

fireplace with a simple wood mantle. The chimneys are cut stone. The decorative style of most trim on the exterior is primarily Greek Revival, although the decorative eave brackets suggest Italianate influence. Greek Revival was a typical style during the 1820-1860s throughout settled parts of the country. Houses were modified according to individual taste and carpenter skill. The restored Maguire house on the north side of State Highway 74 provides a good indication of what the house looked like when occupied by the Maguire family. The tin roof on the renovated house would have been used on the original structure; wooden shingles were not typical on a low-pitch roof. A tintype photograph of the house (circa 1870-1880s) shows that the house was painted white with dark (black?) shutters on windows and dark (black?) eaves. While the house is simple in its interior design, it reflects the nature of the Maguire family -- fashionable, recognized, and somewhat affluent.

Hosea was active in community matters during the 1850s. Church records indicate that the congregation met at the residence of H. M. Maguire on October 8, 1853. On July 27, 1856, he was ordained Ruling Elder. He was operating a recognized store by this time. Maguire's Store was established as a post office on December 3, 1853, and Hosea Maguire was postmaster. It was common for post offices to be set up in a corner of a general store building. He must have held the position for a number of years. It wasn't until 1867 that Benjamin F. Williams was listed as postmaster. He was the town physician and had purchased the Owen McGuire house with 5 acres. The post office was reportedly moved from the general store to the hallway of the Williams home. It was subsequently moved back to the store, although Hosea is not

shown as postmaster again.

Despite his being listed as a merchant in the 1860 Census, Hosea was also actively engaged in farming. The 1860 Agricultural Census provides the first complete look into what Hosea raised on the land and what equipment he owned previous to the war. By combining this information with that contained in tax records, we can gain some time depth into his activities. During 1859- 1860, Hosea had 70 acres of improved land and 100 acres that were unimproved. The crops raised and number of bushels produced were wheat (200), rye (86), Indian corn (1600), oats (0), Irish potatoes (95), and grass seed (7). Livestock included horses (11), asses and mules (9), milch cows (7), working oxen (2), other cattle (25), sheep (12), and hogs (50). Produced items included wool (100 lbs), butter (200 lbs), and hay (5 tons). The value of his farming implements and machinery was $175; the value of his livestock was $9200; the value of livestock slaughtered was $450; and the value of his farm was $2500. The number of animals Hosea owned between 1851 and 1859 varied considerably. He owned from 1 to 7 horses and 3 to 20 cows. He was engaged in business ventures with his brother Green. During 1859 the brothers jointly owned six cows.

There is little information about Hosea's store or life on the Maguire farmstead during the war. One informant stated that during the war John Enyart, of Oxford Bend, was entertaining a Confederate officer. The officer broke a syrup pitcher and went to Maguire's Store and bought a replacement for the family. In 1941 Lessie Read wrote in the Fayetteville newspaper that one of the Maguire daughters had described how Yankee soldiers entered the house in the middle of the night and tore covers off the sleeping children. It is possible that

such events occurred. Correspondence of officers and enlisted men show that there was at least limited military activity within the area. John Edward published a book in 1867 on Colonel Shelby, having ridden with his unit during the war. Edward relates that General John S. Marmaduke, a Confederate officer, was ordered by Major-General Thomas C. Hindman to assume command of all the cavalry and go to the front. He states: "He, from his position at McGuire's Store, on the main telegraph road connecting Mud Town with Van Buren, sent rapid couriers to Colonel Shelby in his snow-clad camp, informing him that a large force of all arms was marching toward him and that he wanted immediate reinforcements. In twenty minutes the brigade was in motion - shivering, freezing, perhaps - but eager and determined. The advancing enemy halted within five miles of the position taken by General Marmaduke, showed signs of uneasiness, and finally returned to Mud Town without a blow - a large scout from Colonel Shelby's command, under Captain Scott Bullard, following them into camp and bringing back fifteen horses and four prisoners."

A letter of Major William G. Thompson (WCHS 1966), dated October 30, 1862 provides the situation from a northern perspective. Herron's troopers attacked a camp occupied by Marmaduke's advance brigade. The southern camp was taken by surprise and retreated up the Ozark road. Southern wagons, horses and mules, and about 150 men were captured. Herron's troopers followed Marmaduke's men but soon returned to Maguire's since Hindman's infantry was known to be in the area.

General Hindman also mentions Maguire's Store in his correspondence preserved in the War of the Rebellion papers. His perspective on events agrees with Thompson's. On November 3, 1862, he

was at a camp on Mulberry Creek, on the Van Buren and Clarksville Road. In a letter he stated that on October 16, 1862, he started to Fayetteville from Fort Smith. At that time the unarmed infantry were "... at McGuire's, about 10 miles south of Fayetteville, on the road to Ozark." He soon established a camp "... 21 miles south, where the roads come together going from Huntsville and Fayetteville to Ozark." On October 26, 1862, he moved his soldiers. He writes: "On the same day I moved toward Fayetteville, intending to take position at McGuire's Store, which would enable me to get subsistence and forage for a few days, there being considerable wheat and forage and two mills in that vicinity. That position also covers the Frog Bayou road from Fayetteville to Van Buren. I had previously concentrated Marmaduke's cavalry division at McGuire's, and posted Carroll's (Arkansas) cavalry regiment at Huntsville to mask Parson's movement and protect my right."

When Hindman was within 5 miles of Maguire's Store, Marmaduke informed him that he was engaging the enemy. Hindman halted his command and went toward Maguire's himself. The northern troops were able to push into the area, and Hindman notes that the mills he had hoped to get were lost when the enemy reached Maguire's. It is likely that this was the period when the Yankee soldiers entered the house.

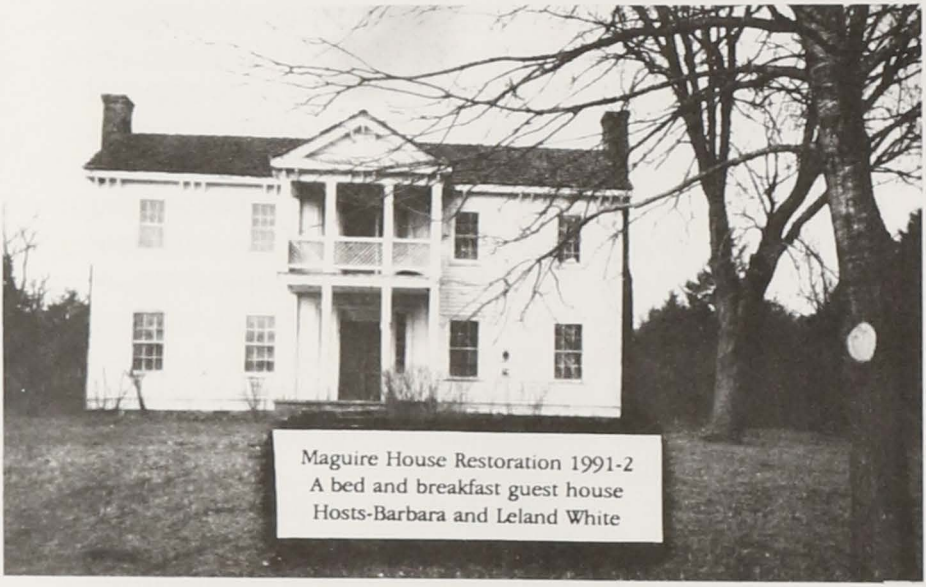
The tax record of 1861 is the only one available of Hosea's holdings at the beginning of the war, which began April 12, 1861 with the Confederate attack on Fort Sumpter. On May 20, 1861, Arkansas was admitted to the Confederacy. During that year Hosea still owned 4 slaves valued at $2800. His livestock included 2 horses, 4 mules or asses, and 23 cattle. Hosea owned 280 acres of land, valued at $2000; his total taxable property was valued at $5561.

The next tax records available are dated 1867, 1869, and 1870. No records exist for the war period. Particular attention was given to these later records since various researchers have claimed that Hosea lost much as a result of the war. In addition to tax records, claims of civilians for loss of forage and livestock were examined. No claims were made by Hosea for any losses. The major changes in 1869 are his reduction of land to 210 acres (he probably sold 70 acres); the absence of slaves; and reduction of the number of cattle to 8. Hosea and Green were constantly selling cattle, so this decline does not necessarily reflect the impact of the war. Hosea owned 3 horses and 3 mules or asses. The drop in his total value was the result of the loss of his slaves. His land remained valued at $2000; horses fell slightly in value; and mules and cattle increased in value. His total value of property was still $2619 in 1867. Information provided in tax records of 1869 and 1870 was different than earlier years. Land was no longer included, and a better breakdown was given of livestock owned. Hosea's livestock for 1869 and 1870 included the following (the first number is 1869, the second number is 1870): horses (9,7); mules/asses (8,5); cattle (15,11); sheep (12,12); and hogs (150,60). The value of his other personal property was $50 in 1869 and $200 in 1870.

By this time the store was listed on the Dun, Barlow, and Company credit reference for Arkansas. In 1869 owners were listed as H. M. and G. B. McGuire. The latter was Green. Their pecuniary strength was $10,000-25,000, and their general credit was listed as good. The 1869 tax records also list them jointly. They owned 4 cows, valued at $50; $4462 worth of goods and merchandise; and $762 in money and credit. In 1870 they were still financially secure. The tax records show they had 2 cows worth

$16, goods valued at $5200, and money and credit totaling $625. It is proposed at this point that the large brick store so familiar in the area until it burned in 1977 was not constructed until the early 1870s. Various researchers have related stories of the bricks having been handmade by Hosea's slaves as late as the end of the war. Others think that it was built about 1867. It will be demonstrated in the next part in this series that it is more likely Hosea had cause to erect the structure after 1870. This does not imply that Hosea did not have a substantial frame store building on his property from which to operate before the brick building became a landmark. It should be noted that the Maguire commercial operation had grown to the point that in 1870 Hosea had three employees, probably assisting in the house, store and on the farm. These were James Harris (20 years), P. Proctor (20 years, female), and J. B. Benbrook (23 years, male).

Next in the series: events during the 1870s and 1880s



Maguire House Restoration 1991-2
A bed and breakfast guest house
Hosts-Barbara and Leland White

THE METHODIST CHURCH SOUTH

At Boonsboro, Arkansas

by Forrest Dutton Poorman

Most early settlers of Cane Hill Township, Washington County, Arkansas, were members of the Cumberland Presbyterian Church. For 30 years this Church had served these people of Boonsboro. The growth of the Church has been documented in Goodspeed's *Biographical and Historical Memoirs of Northwest Arkansas* and in Mrs. Ellen Richardson's *Early Settlers of Cane Hill*, as well as other publications.

The Methodist Church in Northwest Arkansas was founded in Fayetteville in the early 1830s. From there small congregations were formed in most of the surrounding villages, although Boonsboro was not among them. Internal problems and the question of slavery eventually caused the church to divide. The Methodist Episcopal Church was to be responsible for the Northern and Western states. The Methodist Episcopal Church South was to serve the spiritual needs of worshipers in the Southern states.

Some of the later settlers in Cane Hill Township who had moved from locations different from those of the earliest settlers were of the Methodist faith. While the number settling in Boonsboro was relatively small, they had a strong desire to have a church in which to worship.

The first steps taken by the local Methodists were to acquire land for a building site. The records show the following transactions:

On May 23, 1845, E.W. McClellan and his wife, Sarah and E.W. McClure and his wife, Elizabeth, deeded a tract of land 9 rods square in the northwest

corner of the McClelland and McClure Tract, being part of the E½ of S8, T14N, R32W, situated in Boonsboro, to the Trustees of the Methodist Episcopal Church South: Obediah Chester, Ira Williams, Michael Linebarger, Robert Herral and Jacob Chandler, who paid one dollar and other considerations. This tract can be plotted near the present site of the red brick building thought to be the original church.

McClellan and McClure also deeded one acre of land in lot #9 in Boonsboro for the purpose of building a house of worship for the members of the Methodist Episcopal Church South. The trustees named in this deed were: M. Wright, G.E. Webber, J.T. Carter, H.F. Kirby and W.B. Brodie. This transfer occurred in 1859.

With two parcels of land in the village of Boonsboro, the following contract was drawn in 1859.

Know all men by these presents that I, James T. Carter of the first part and T.K. Kidd, M. Wright and W.B. Welch of the second part have entered into a contract of building a house of worship for the M.E. Church South at or near Boonsboro, Arkansas, as in terms following: (to wit) I, James T. Carter, as undertaker of said job do hereby bind myself to build and complete a house of the following description on or before the 1st day of November A.D. 1859, and of the following dimensions and finish to be 32x50 feet from out to out and of good brick. Foundation to be good hammered rock 2 feet in ground and at least 6 inches above the surface of the ground at the lowest point– said foundation to be 2 feet thick. The brick wall is to be a brick and a half thick and 17 feet high from the foundation place left for the stove pipe. Three windows on each side, glass 10x18. A gallery to be made about 10 feet width by the width of the house 10 feet from the floor of the church, with a good and neat front about 3 feet high. The inside wall to have three good

coats of plastering and also the same overhead. Said house to be covered in with good oak shingles ½ inch thick and 4 inches in width and a neat belfry on the west and to have two doors in the east end opening into two aisles. Said doors to be of good painted work. Also good pews with included backs placed at the proper distance with reference to the doors, knuckle pieces twice the length of those on the sills, with complete partitions in middles of the fronts of all, said pews to be completely enclosed to the floor. All of these to be painted with three coats of paint. Good pine seats in the gallery. Cornice to be in keeping with the general plan of the house. Windows in gable of east end. Pulpit to be in modern plan and comporting with the rest of the work, too, and doors to be grained or of some rich color. The altar within banistering to the floor of which is to be raised about 8 to 12 inches above the level of the church floor. The banistering to be painted of some rich color. Stone steps to doors and stone sills and lintels to windows and doors. A good pine floor to gallery laid rough and a pine floor to church and altar of dressed lumber. All of which work I, James T. Carter, the party of the first part, hereby bind myself to complete as per the contract. Two thousand dollars, one half to be paid the first day of July 1859, and the other half when the work is completed and received by the building committee. Should any part of the subscription fail to be paid the said James T. Carter is to bear the loss. This 12th day of Feb. 1859

Witness

J.T. Carter *Wm. M. Lewis*

T.K. Kidd *W.C. Hill*

M. Wright *W.B. Welch*

Filed in My Office for Record
on 26 December 1859 *P.R. Smith, Clerk*

The contract reproduced above has been edited with minor punctuation to conform to modern usage.

Not all of the men who came forward to sign this contract were natives of Arkansas. Tandy Key Kidd was born in Virginia where he married Mary E. Pleasants. He and his family came to Arkansas in 1840. Following the death of his first wife, he married Nancy E. Dyer and started a new family. His community involvement was as a successful merchant, miller, farmer and land speculator. Tandy Key Kidd was murdered on the main street of Cane Hill 19 August, 1862 (*Flashback*, 39, 4:17-35, Nov. 1989).

William D. Welch was born in Kentucky but later moved to Alabama where he married Laura McClellan in 1851. In 1854 he moved to Boonsboro (Cane Hill), Arkansas. He was a renowned physician and a local merchant who devoted much of his time to civic duties. Dr. Welch purchased much of the land from the Tandy K. Kidd Estate in 1873. He served as a physician and surgeon for the Confederate cause and was member of the committee formed to study the possibility of bringing a railroad through Boonsboro to Evansville. After moving to Fayetteville, he helped organize two banks and then the Fayetteville City Hospital, leaving a goodly sum of money to the hospital on his death in 1917.

Maurice Wright was born in North Carolina, but moved to Rhea County, TN., where he married Ruth Coulter. He moved to the north end of Cane Hill Township, a community long known as White Church, about 1831. By 1834-5, he had opened the first store, in a log cabin, in Cane Hill Township. In 1840, he moved about three miles south and opened a general merchandise store in the center of the village of Boonsboro where he continued in business until the outbreak of the war. Maurice Wright died 13 January, 1871.

William M. Lewis, a witness to the contract, was born 23 September, 1833 at Fayetteville, AR.

After his mother died, he was reared by his uncle, Maurice Wright, and later married his daughter, who only lived a short time. William was educated in Cane Hill Township and in 1848 started clerking in Maurice Wright's store; then located at Boonsboro. Mr. Lewis served in the Confederate army, and after the war, clerked in Fayetteville for several years. While there he married Mary E. Reed in 1868. Mr. Lewis then returned to Boonsboro and opened a general merchandise store under the title of Lewis and Ayers. He was a prosperous merchant continuing in business until 1884 when he retired to agricultural pursuits.

The 1860 Arkansas Census indicated that Dr. Welch, aged 31, Mr. Kidd, aged 50, Mr. Wright, aged 50, and Mr. Lewis, aged 27, were neighbors in Boonsboro and financially well-established in their community.

It has not been determined if Mr. W.C. Hill, another witness to the contract of 1859, lived in Boonsboro. There was a Hill family living there in the early years, but its first name or initials are unknown.

James T. Carter, the contractor, was a wagon and cabinet maker. He was born in Virginia and, after emigrating to Arkansas, married Rebecca M. Davidson in Washington Co. in 1847. He was enumerated near Maurice Wright in the 1850 Arkansas Census of Boonsboro. Perhaps it was Mr. Wright who recommended Mr. Carter for the task of constructing the church.

The only brick mason who was living in Boonsboro according to the 1860 Arkansas Census was 29 year-old Milan Slater. He may have helped to build the church.

With two parcels of land in the village and a contract to build a church in 1859, it is probable that

a brick house of worship was built for and by the members of the church.

There is very little information about the establishment of the Methodist Church in Boonsboro (Cane Hill). Questions can be raised, however, about Conrad Russell's statement that the red brick manse still standing on the main road through town, was built in 1834. This conflicts with later dates concerning land transactions and the 1859 contract. Conrow Miller in the *Cane Hill Story 1825-1969*, states that the red brick building standing in the middle of town was the Methodist Church.

In October, 1859, Nancy Mitchell wrote to her married sister, Jane Mitchell Rutherford, in part: "Mr. Wright and Mr. McClure each have large brick houses done and the new Methodist Church House is finished." (*Flashback*, 14:3, October, 1964).

After the Civil War according to Mrs. Richardson, Harrison Welch bought the Brick Church and converted it into a home. Mrs. Richardson further comments: "The oldest Welsh son, Dr. Harrison Welch, just 19 years younger than his father, and his wife, Elizabeth, lived across the street in the red brick house built for a Methodist Church."

Numerous references indicate that the members then acquired a succession of meeting places. In a deed dated 22 April, 1872, trustees of the Methodist Episcopal Church South, W.B. Welch, Harrison Welch and John T. Booth did give, grant, bargain, sell, release and convey one acre of land upon which (this) church now stands to F.R. Earle, E.W. McClure. L.W. Yates, E.W. McClellan and other trustees of the Cane Hill College. This structure has not been identified.

In 1883, the Cane Hill College burned again and the Methodist dwelling furnished accommodations for the school. The Masons lost their meeting

room when the McClellan store burned. They then met in the Methodist Church in 1886. James Walden, Methodist Minister, mentions in his journal that when he was appointed to Boonsboro it was necessary to clean and renovate the parsonage in 1887.

Assuming that the Red Brick Church was completed according to the contract 135 years ago, major alterations and modifications have occurred to the outside features. The structure is no longer "35 by 50 feet from out to out." The brick walls are not now 17 feet high. Only one window one the south side is 10 by 18 inches. The contract called for three windows. There are two front doors on the east side as we specified. Indications are that significant restructuring of the outer brick walls had occurred. Such remodeling is understandable for the features appropriate to a church would not serve for a comfortable home. Some of the modifications may have occurred prior to or during construction.

The red brick building has endured neglect over many years. At one time the yard was so overgrown that the building could not be seen from the road. However, some of the former owners have made every effort to preserve and modernize the structure.

Today the small house is located on the south end of the business section of Cane Hill and is easily observed from State Highway 45. The building appears to be in fair condition and is currently occupied. The front fence and gate are the same as appear in Conrow Miller's story c. 1969.

This paper was reviewed by Lacy McColloch, who made valuable suggestions. I gratefully acknowledge his contribution.

Forrest Dutton Poorman, November, 1992.

South view of the church--constructed circa 1859

Photograph by B. Poorman

Note: The National Register of Historic Places:
An Arkansas Guide, Page 81
Methodist Church (MRA) (Old Brick House)
Main and Spring Street, Cane Hill, Ar, 1834

Comment: Conversations with local historians indicate that some have reservations about the date 1834 submitted by Conrad Russell. It is said that he was an excellent historian, but often he spoke extemporaneously creating the possibility of a wrong interpretation or an incorrect recall. No records have been found indicating the Church, red brick building, in this discussion was built in 1834.

Searching for the children of **William Ward Moore** of Fayetteville: **Wm. L. Kidd** b 1865 Tx., **Edwin Kidd** b 1870 Ark., **Wallace Kidd** b 1872 Ark. and **Nettie Kidd** b 1874 Ark. Please contact Mrs. Forrest D. Poorman, 15300 Magnolia #55, Westminster, Ca 92683.

Am seeking information concerning **Meredith (Meriday) Magness** born 16 October, 1830, in Independence Co., AR. Prior to 1850, he moved to Washington Co. AR., with his mother, **Jane (Buchanan) Magness**. Meredith Magness was married several times. One marriage was to **Martha Cassandra McGraw** 4 December, 1864. Meredith and Martha Magness were divorced 30 December, 1868. To their union was born one son, **James Charles Magness**. Meredith served in Co. F, 1st Arkansas Cavalry, Union during the Civil War. He died 5 June 1904 and is buried in the Bluffton Cemetery in Yell County, Arkansas. Please contact Vicki Rounsavall, 1949 Juneway Terrace, Fayetteville, AR 72703.

1904 WORLD'S FAIR, ST. LOUIS

by Mrs. Bobby G. Wilson

Part One

Most of us have heard the words of the familiar song "Meet me in St. Louis, Louie, meet me at the fair. Don't tell me the lights are shining, any place but there." An amazing number of Washington Co. and surrounding residents followed that advice, climbed aboard the old cannonball (train), headed for St. Louis to 'do the fair.' Since "Today's deeds are tomorrow's history," the following information, gleamed from Fayetteville and Springdale newspapers on microfilm, gives us a glimpse of the sights and sounds marveled at by some of our forebears, at the World's Fair almost a hundred years ago.

My original interest in this subject resulted from a penny post card my grandmother, Stella Williams Ware, received in October 1904 from her parents, Garrett and Belle Williams, who took some of their prize apples to enter in the World's Fair at St. Louis, MO. Their other children, Elfie, Fred, Nolan and Fayetteville attorney, Nathan Boone Williams, and wife, Lida (Ware), also witnessed the wonders first hand.

The newspapers noted that round trip train fare was $7.50--"not good in parlor to sleeping cars." Lodging could be had from $1 per night at boarding houses, to a seven day contract for $21 at the Inside Inn, covering lodging, daily admission, and three meals a day. This may sound dirt cheap by today's standards, but remember a $1 a day was a high wage for that time. A barrel of apples sold for 80¢ to $1.25. So although a large number of local people found the

means to 'do the fair,' a far greater number could not afford it. This was the year when the Washington and Madison Co. courthouses were under construction, as was the bridge over the White River east of Springdale and the resort village of Monte Ne opened near Rogers. Springdale would not enjoy the convenience of electricity for another four years!

History of Fairs

The first World's Fair was in 1851, an idea of England's Queen Victoria's husband, Prince Albert, to be a public exhibition of British and foreign-made products to improve trade and international relationships. One of the triumphs of that exposition was a Crystal Palace, so large, that trees decorated its interior. The United States sent such items as coaches, wagons, buggies, chandeliers, lamps, grains and other raw foods, paintings, pianos and rifles. The international expositions caught on quickly, especially in England, France and America. Most of them have left some permanent building, such as the Eiffel Tower from the Paris Fair in 1889, for a long time the tallest man-made structure in the world. In Philadelphia in 1876, the Centennial of the Declaration of Independence was celebrated. In 1885 the World's Cotton Centennial Exposition was held at New Orleans. The 400th Anniversary of Columbus' discovery of America was celebrated in 1893 at Chicago, by the World's Columbian Exposition. The Louisiana Purchase was celebrated in 1904 at the St. Louis World's Fair. The inscription on the United States Government Building at the fair read:

TO THE PIONEERS WHO FIRST BRAVED THE UNKNOWN, WHOSE DEEDS DEVELOPED THE VAST EMPIRE COMPRISED IN THE LOUISIANA PURCHASE, THIS BUILDING IS DEDICATED BY A GRATEFUL PEOPLE.

Fair Opening and Endorsements

After six years of work on the 1,240 acre exposition grounds, on slopes and valleys of Forest Park, the fair was officially opened April 30 through November 30 at the oldest city west of the Mississippi River. Although it was not complete, people visited it from February on. It reportedly cost $31 million to build. The total deficit was considerable, despite the attendance of 19 million spectators. Ceremonies opened with prayer, and in the East Room of the White House in Washington D.C. President Theodore Roosevelt pushed a telegraph key, turning on electrical power at the fair in St. Louis. John Phillip Sousa's band played "March Louisiana" in a long and festive parade, including factions representing the forty nations participating. So the largest exposition to date, stressing education, was under way.

Dr. Hartzog, president of the University of Arkansas, expressed his opinion after visiting the World's Fair: "The Exposition, an exhibition of the best products of the best minds of the best countries, arranged in the best way. To the bright student, the Exposition is worth a thousand college lectures. For the pleasure seeker, the Exposition will fill up every nook and cranny of the vacancies of attention and will kill and bury the tediousness of time. The businessman will find more new ideas than he can take home. The Exposition makes the rich man feel poor and makes the poor man feel rich, for he sees the magic touch of the artistic hand transforming the rudest and simplest articles into things of joy and beauty. The young man should go because the aim of education is not to make the boy appear bigger to the world, but to make the world appear bigger to the boy. The old man should go to see something new under the sun, and take his wife, and

the young man his sister, for the moral atmosphere is pure and buoyant. Twenty millions of our American people should visit this polyglot of wonders to get loftier ideals of industrial development. A railroad ticket to the Exposition is a miniature diploma certifying that the holder wants to join the aristocracy of brains and character--the only aristocracy worth belonging to."

This being the land of free speech, a Chicago group had a different opinion and published this notice: "Dowieites Must Not Attend The St. Louis Fair. No follower of John Alexander Dowie will be permitted to attend the Louisiana Purchase Exposition at St. Louis. The penalty will be immediate expulsion from the church. It was declared that the Fair will be a carnival of vice and immorality, held under the devil's auspices."

Perhaps some member of our family was in the crowd on "Helen Keller Day" in October 1904, and heard this remarkable scholar speak. Miss Keller, accompanied by her teacher, Miss Anne Sullivan, was attending the conference of superintendents of the American School for Blind and Deaf, and bears the distinction of being the only living person in whose honor a special day was set aside at the World's Fair. Part of her speech: "The Louisiana Purchase Exposition is a great manifestation of enlightenment. All of man's torches burn here at once. The Exposition is what its founder intended it to be--a world university. Here we see the machine and its products side by side, body and soul together. Here we see the root, the process and the fruit. This fair is the epitome of the world. It stretches the capacity of the soul and extends the intellect. Here all nations are brought together. We of America think no country since Eden has been so good as ours, but no nation is so great as the sum of all."

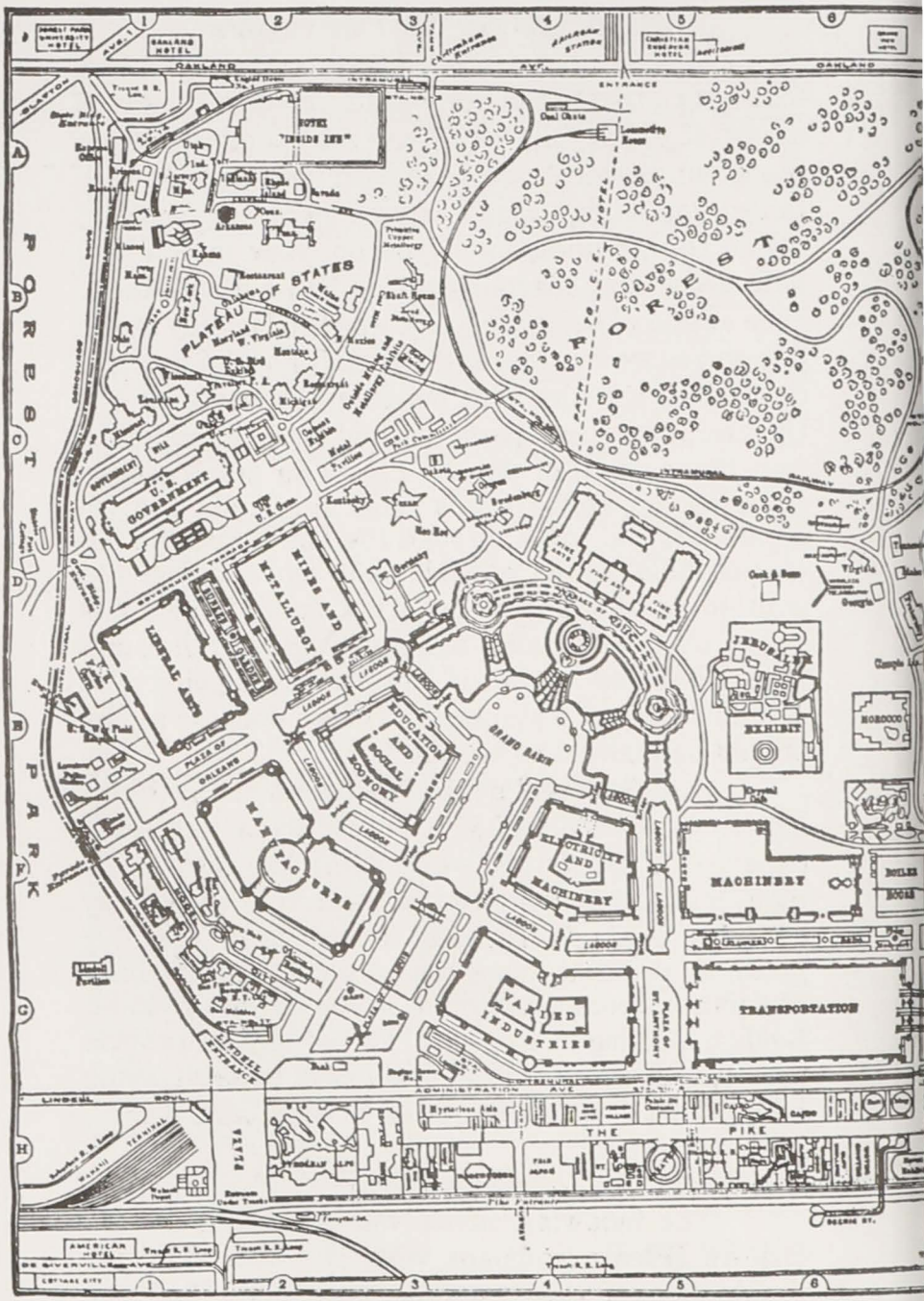
Helpful Advice For Fair Visitors

May 27, the editor of *The Springdale News*, following a trip to the fair, wrote a column of advice, a part of which follows: "If you are rooming outside the grounds you should take with you enough lunch to last you all day. Don't depend on the restaurants inside the grounds, for if you do, your money will fade away at an alarming rate. I had a little experience at one of these places. It was the last day at the fair and as we were some distance from The Inn, and desired to use the best possible advantage of the time remaining, our party stopped at the Administration Restaurant for dinner. Prices for steak ranged from 75¢ up, coffee 10¢, a small cut of pie 10¢, ice cream 20¢ and so on through the list. I paid the bill as nonchalantly as possible, but am satisfied the gentleman who relieved me of my money knew I was not accustomed to such high priced 'grub.' I then and there resolved to warn my friends against the Administration restaurant. Three dollars a day should be allowed to see the fair."

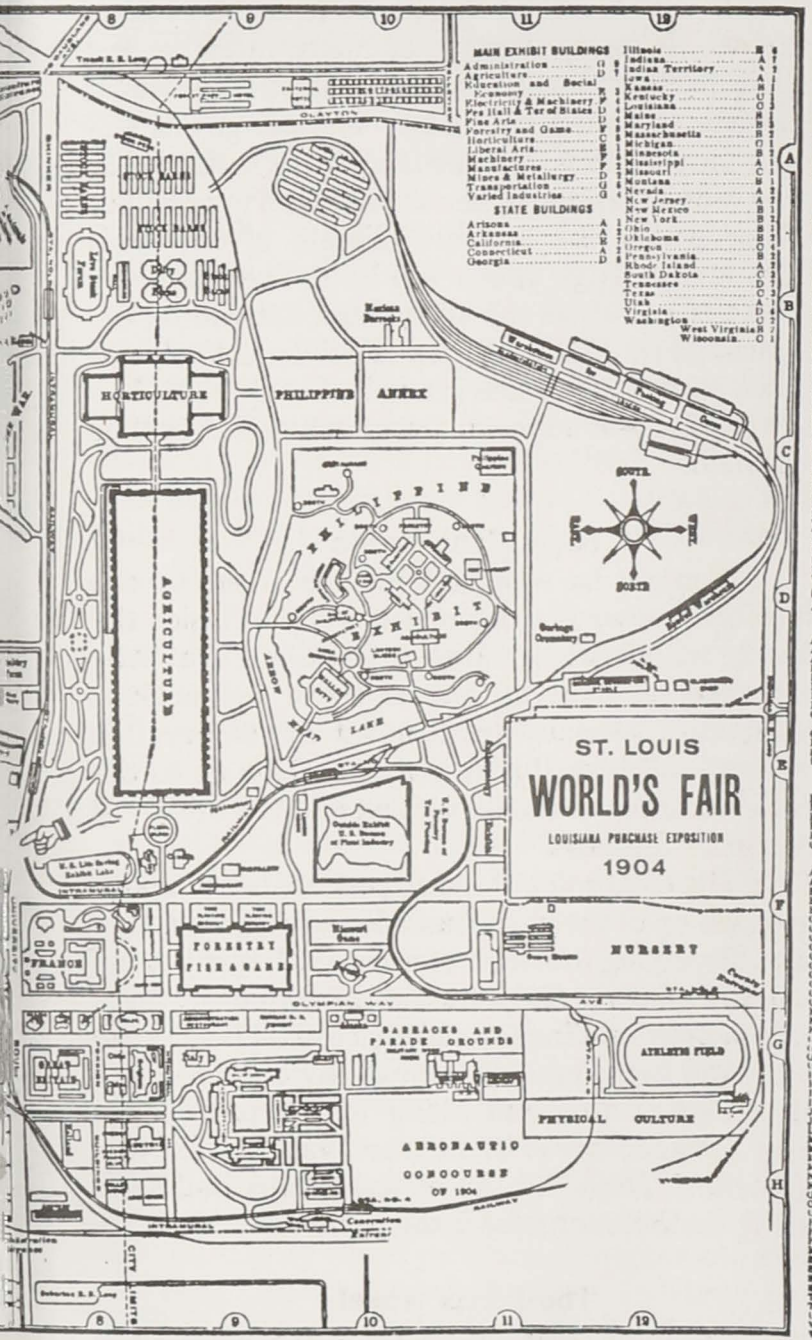
June 3, "Miss Payne of *Fayetteville Daily* thinks *The News'* estimate of $3 a day for actual necessary expenses at St. Louis, while doing the fair, is too high, and says lodging can be secured at $1 per day at Miss Jordan's rooming house near the fair grounds, and that meals can be secured at 25¢ each at another house nearby. We advise all who go to St. Louis expecting to live on $1.75 per day, to provide themselves with a round trip ticket before leaving home, least they be compelled to walk back home."

Fashion Advice

The following advice was given female fair visitors (Please compare with the shorts/shirts/tennis shoes of today's summer travelers!). "Any lady coming to the World's Fair must begin her wardrobe



Legend: Upper left hand corner- hand pointing to Arkansas Building.



2.5 inches from bottom at middle fold- hand points to Ferris Wheel.

with at least three shirt waist suits (a silk, a pongee, and a white linen), buying as many more as her purse will allow, but nothing but shirt waist suits. Organdies and other light fluffy summer gowns will be nice for occasions, but the shirt waist suits will be mostly worn because of the comfort during the hot weather which the summer climate of St. Louis always brings. High shoes will be in favor and the hat that is known as the shirt waist hat will be the one most worn. Elaborate gowns will be entirely out of place on the exposition grounds, but there will be many occasions of a special nature when they will be in demand."

Seeing The Sights

"It might be well first to take a ride on the intermural railway, which makes a circuit inside the grounds, with fourteen miles of track. A trip of little more than an hour on one of these commodious electric cars specially constructed for observation purposes, will give the visitor some idea as to the surface vastness of the exposition and the beauty of its exterior features."

"The focal point of the Exposition is a composition made up of three big cascades, the colonnade of states displaying fourteen statues--each symbolic of one of the states or territories of the Purchase; three highly ornate buildings including Festival Hall in the center, and two ornate restaurant pavilions at either end. Added to this and filling in the picture are lawns, gardens, flower beds, trees, vases, walks and approaches. There are all of the States buildings, aside from the enormous Exhibition Halls."

The Ferris Wheel

We found two descriptions of one of the outstanding features of the fair, a gigantic ferris

wheel which held 2,160 riders at a time. After returning from the fair, the writer of the *Springdale News*' Johnson column, "Mully" (Prof. Milkeepmo??) wrote on August 5: "Take a ride in the Ferris Wheel and you will view the grandest panorama that mortals ever conceived. The great city of St. Louis and all the suburban towns, the towns over the Mississippi in Illinois, and the picturesque scene of man and nature's handiwork, will gradually be revealed as the great wheel turns and carries one nearer the azure blue of heaven than many will ever go again. The view from the top is simply grand and there is not one bit of danger in the trip. The fellow who misses this bird'seye view of hundreds of square miles of the fairest land in the world, cannot say that he 'saw the World's Fair.'"

From a folder of the fair: "The Ferris Wheel was designed and built by the late George W.G. Ferris, for the World's Columbian Exposition at Chicago in 1893. The problem of moving the Ferris Wheel from Chicago to St. Louis was stupendous. After it was dismantled in 1903, 4,200 tons of material, including the 70 ton axle (the largest single piece of steel forged up to that time), besides engines, boilers, derricks and falsework had to be transported. One hundred and seventy-five freight cars were required to move this material. It was constructed near the center of the grounds. The height was 264', diameter 250', length of axle 45'. There were 36 cars (13'x26'), each weighing eleven tons, each carrying 60 persons. Two revolutions are given each passenger. The view during this half hour ride is most interesting and instructive. Gradually, as the majestic and mighty wheel rolls one up higher and higher, a grand panorama unfolds itself to view. A fifty million dollar exposition in all its grandeur is before you. The view gives one an opportunity to thorough-

ly familiarize themselves of the fair than they could by days of tramping. The Cascades, the Plateau of States buildings, the Art building, all of the large exhibit halls, the Pike, Festival Hall, the Art building, Foreign buildings, Philippine Reservation, the Airship enclosure, in fact, every point of interest in the grounds, can be seen from the big wheel. In addition, one gets a view of St. Louis, the Mississippi River, and the beautiful forests, hills, and dales for fifty miles around!

"At night, the view of the illumination of the buildings and grounds is simply magnificent. Eye has not seen or ear heard of a more striking spectacle than the night view of the great exposition from the top of the Ferris Wheel."

Another description is even more vivid. From the newspaper: "By ingeniously contrived lights, the whole picture will be flooded at night with changing hues. At one time the scene will be a harmony of violet, changing to amber, emerald, crimson, and amethyst, running the whole gamut of color combinations so skillfully that the spectator will hardly be conscious where one color leaves off and the other begins. The waters of the Cascades will have the appearance at one time of a ghostly phosphorescent torrent, at another moment of floods of opal gems, and again of a cataract of living flame. An electric fountain is a thing of beauty and a riot of color, surpassing anything of the kind ever designed. All this color contrasted with the blazing white light of the exhibit halls is a sight not to be missed."

Special Features

For the first time in the history of the world, there was a comparative exhibit of the educational methods of every nation and state. There were a number of firsts--the first ice cream cones, the first

hot dogs, hamburgers, and iced tea. The technical marvel popularized by the Exposition was the automobile, of which more than one hundred were on display, including one that had made the trip all the way from New York "under its own power."

The historic Liberty Bell was brought to the Pennsylvania Building (notwithstanding the opposition of Governor Pennypacker). The famous relic was under constant guard. Fifteen gondolas and gondoliers arrived from Venice, Italy, to be used on the lagoons. "A Montana aeronaut is the first man to sail an airship over the exposition. His airship consists of a cigar-shaped balloon and an aluminum car. It has a ten horsepower engine, run with hydrogen gas."

The U.S. Patent Exhibit had as far as possible, the first thing of its kind in every line of human invention: first sewing machine, first typewriter, Abraham Lincoln's device for lifting steamboats off shoals, first printing press, harvesting machine, first locomotive, first steam engine and many other rare inventions.

There is a floral clock covering 1½ acres, with long wooden arms painted white. When the great bell strikes the hour, it can be heard nearly all over the grounds. The forty acre Indian reservation cost $75,000 to set up. One thousand Indians, including the famous Apache Chief Geronomo and Chief Joseph, will make their homes on the reservation for the seven months of the Exposition. An eleven acre reproduction of the Holy City of Jerusalem, has 1,000 natives of the city dwelling therein. The Philippino tract has a walled city of Manila and many other features to show Americans the extent of the empire they had so recently acquired from Spain.

The Battle Abbey building will arouse the patriotism of all citizens, containing historical ep-

ochs, illustrated in tableaux, such as the Battle of Yorktown (Revolutionary War), Alamo (Texas Independence), Gettysburg (Civil War) etc. One almost wishes that after the fair, this capitol of all expositions could remain standing.

The Palace of Agriculture is the largest building ever built for a single department--1,660'x 546', covering 23 acres. The largest pipe organ ever built has been shipped from Los Angeles, CA., to St. Louis. It will be placed in the Festival Hall (whose massive dome rises 200'). The organ has 145 stops, and some pipes are 5' in diameter. Among the historical mementos to be seen are a lock of Napoleon's hair, and Daniel Boone's rifle. The largest steer in the world is a great curiosity. It is from Manhattan, Kansas and weighs 3,500 pounds.

A balloon released from the World's Fair Grounds on Saturday August 9th was found near Gravette on Monday. In May, World's Fair stamps, larger than ordinary stamps and bearing the likenesses of Jefferson, Lincoln and other illustrious men, were released.

AHNENTAFEL CHARTS

Submitted by Christine Carte, 108 W. Avenue, Lincoln, Ar 72744.

1. Sallye Raylene Carte Newell
2. Ray Fredrick Carte b. 1912 Morrow AR.
3. Cellia Christine Pridemore b. 1918 Lincoln, AR
4. Frederick Francis Carte b, 1884 Indiana d. 1935 Morrow AR bur. Edmison Cemetery, Morrow AR
5. Fannie Viola West b. 1888 Summers, AR d, 1977 Westville, OK bur. Edmiston Cemetery, Morrow
8. Joseph Paul Carte b. 1875 d. 1924 Coweta, OK
9. Sarah Roberts b. 1864 d. 1928 bur. Coweta, OK
10. Noah Ira Adixon West b. 1863 Summers, AR d. 1942 bur. Granderville Cemetery, Summers, AR
11. Amanda Rhoda Eleanore Dipboye b. 1861, Salem, AR d. 1943 Westville, OK bur. Granderville Cemetery, Summers, Ar
16. James Carte b. 1818 d. 1899 Krebs, OK
17. Naomi Waddell b. 1822 d. 1894 Wilberton, OK
20. Pleasant Renshaw West b. 1821 d. 1863 Summers, AR (Killed by "Pin" Indians)
21. Emily Reeder b. 1830 Cincinnati, AR d. 1908 Summers AR bur. Granderville Cem
22. Robert Vanburen Dipboye b. Waldron, AR
23. Hanna Manlove
32. Coonrod Carte b. 1784, Virginia
33. Mary Vance
40. Thomas West b. 1777 Rowan Co., NC d. 1860 Summers, AR bur. Bethlehem Cemetery near Morrow, AR

41. Mary Renshaw b. 1783 Rowan Co., NC d. 1838 bur. Bethlehem Cemtery, Morrow
42. Noah Reeder b. 1798 d. 1846 bur. Vineyard Cemetery, Evansville, AR
43. Dorcas Tabitha Blair b. 1802 Rowan Co., NC d. 1887 bur. Valley Mills Cemetery, Bosque Co., TX
64. Adam Carte
65. Catherine
80. Andrew West
82. Elijah Renshaw
83. Ann ----
84. Micajah Reeder b. 1758 Louden Co., VA d. 1835 bur. Vineyard Cemetery Evansville, AR (Revolutionary War Veteran)
85. Judith Roland
86. William Hiram Blair b. 1770 d. 1846
87. Elizabeth Black b. 1777 NC d. 1860 AR
164. Abraham Renshaw, Maryland
165. Ann Hawkins
168. Simon Reeder b. 1724 d. 1797
169. Anastasia Dunbar
174. James Black b. 1728 d. 1818
175. Elizabeth Russell b. 1730 d. 1804
336. Benjamin Reeder b.1699 (Lived in Maryland) d. 1769
337. Margaret Robins
338. William Dunbar
339. Elizabeth ---
672. Simon Reeder b. 1830 d. 1685 MD (Reeders came to America in 1630)
673. Virtue Vawles d. 1703
676. John Dunbar
677. Ann ----

Some men will allow women to make fools of them; others are the do-it-yourself type.

Our Readers Write

We continue to receive letters regarding Charles M. Wantuck's *Do You Remember When* article which we ran in our February issue. Alfred C. Bridenthal, of Garland, Texas had this to say:

"Being 78+ years old, I recall many of the incidents and would like to offer the following to supplement Mr. Wantuck's remembrances:

"As regards the car race from Little Rock to Fayetteville, one of the drivers was Jack Budd. His father, E.A. Budd, owned Budd's Department Store, the old Royal Theater on the south side of the Square plus other business interests. The race began at 4:00 a.m. ending in Fayetteville around 8:00 a.m., an unheard of time in those days since you went through all the towns on U.S. 64 and had to negotiate the hair-pin curves near Mountainburg. As I recall Jack Budd won the race.

"Hamburger Harry did sell hamburgers for 10 cents from a vacant building on East Center Street. These were the real thing--a meat patty on a plain bun with dill pickles, shaved onions (really potent having been cut 5 or 6 hours) and mustard; unlike today's version of a meat patty on a sesame seed bun, with special sauce, lettuce, tomato and mayo. The drawing card to Harry's hamburgers was that when you purchased one for a thin dime he gave you a ticket and when you had collected ten tickets you could exchange them for a free hamburger.

"Seymour Smith was the Hot Tamale Man. He was a peg-leg and lived just back of the old court house. His wife made the tamales wrapped in real corn shucks. Seymour would roll his cart up to the

corner of the old court house and belt out 'Hot Tamales Hot!'

"I had T.L. Bates as a fourth grade teacher at the North (Washington) school. His method for keeping order when the boys got unruly was to thump them on the head with his index finger like you check watermelons. He was a thumper and would quickly restore order to the classroom. His wife, Mrs. T. L. Bates, was also a teacher. She was tall and big, but not fat. She was a hair puller. Some boys would use and excess amount of hair oil or grease but that did not stop Mrs. Bates. She also kept order in the classroom."

Confederate Cemetery Nominated to National Register of Historic Places

Cathy Buford, director of the Arkansas Historic Preservation Program, an agency of the Department of Arkansas Heritage, has announced that the Confederate Cemetery at Fayetteville in Washington County has been nominated by the AHPP's State Review Board to the National Register of Historic Places, the country's official list of historically significant properties.

The Confederate Cemetery on Rock Street in Fayetteville dates from 1873, when the Southern Memorial Association of Washington County acquired the property for a cemetery for Confederate Civil War casualties and features four large grave areas, a central monument and a gazebo built around 1910. "The Confederate Cemetery in Fayetteville remains a picturesque and moving monument to the efforts of the Southern Memorial Association of Washington County to commemorate the valor and sacrifice of Confederate soldiers in northwest Arkansas," the National Register nomination says.

CORRECTIONS

Do you remember those nasty gremlins from World War Two who did all sorts of terrible things to slow the war effort? Well, once again they have caught up with us here at the Historical Society. After producing a near-perfect February issue, they seem to have worked overtime with their tricks on our May issue.

Let us begin with an apology to the family of Lottie Moore Crouch. On page 3, in the chart listing Washington County's pioneer farm families, we inadvertedly listed Harold Roberts twice as being a pioneer farm family descendant. Well, while he may be a descendant of Wiley Roberts, he is not a descentant of Joseph P. Moore. Lottie Moore Crouch is the correct descendant of Joseph P. Moore. Sorry about that.

On the inside of the back cover, where we listed our recent memorial gifts to the historical society, we listed Lottie Moore Crouch's name incorrectly as Lattie Moore Crouch and Ruth Ellis Lesh's name as Ruth Ellen Lesh.

CONFEDERATE WOMEN OF ARKANSAS IN THE CIVIL WAR

Memorial Reminiscences

As explained in the preface to the 1907 edition, "This volume is, therefore, published under the auspices of the United Confederate Veterans of Arkansas, as a tribute to the women of the South, and a slight acknowledgement of their many successful efforts to glorify the Confederate soldier. No effort has been made to give these papers a literary dress. They are given in the simple language and style in which they were originally written. They will become a most desirable addition to the material that will some day be used to make up a satisfactory history of the mighty struggle of the North and South over forty years ago, as each paper contains some particular incident of historic value."

New material has been added by M & M Press to the 1907 publication to give this reissue of first-person history of women in Arkansas another dimension of historical significance. We know you'll enjoy the no-nonsense approach to the storytelling. Fayetteville and northwest Arkansas are often mentioned because of the number of battles fought in our area.

The price is $20.00, plus $3.00 shipping and handling, for this hardcover, 266 page 6¼"x 9¼ book with index.

THE FEDERAL WRITERS' PROJECT
In Washington County

by T.E. Jordon

Part Two

Perhaps the most important work the Federal Writers' Project (FWP) did in Arkansas was the collection of ex-slave narratives. As a state, Arkansas' gathering eventually came to total between four and five hundred stories sent to Washington. Nationwide, mainly between 1936-38, the FWP collected thousands of ex-slave recollections. By 1941, editors cut those down to slightly over 2000 to appear in sixteen volumes. The typescript reports were bound and deposited in the rare book room, Library of Congress in 1941. More came in 1945 when Fisk University released two volumes--*Unwritten History of Slavery* and *God Struck Me Dead* based on interviews from Tennessee and Kentucky.

Distribution remained somewhat limited until 1972 when George P. Rawick released *The American Slave: A Composite Autobiograph.* Rawick wanted to leave "the interviews exactly as they were recorded," so he simply produced photocopies of the original typescripts.

The collection of narratives started in 1934 when Lawrence D. Reddick proposed to the Federal Emergency Relief Administration "to study the needs and collect the testimony of ex-slaves" in the Ohio River Valley and the lower South. More impetus came from *These Are Our Lives*, the FWP's collection of life-histories and folklore published in 1939.

In 1936, the collection of ex-slave narratives began in Florida, Georgia and South Carolina. By

1937, it involved Alabama, Arkansas, Florida, Georgia, Indiana, Kansas, Kentucky, Louisiana, Maryland, Mississippi, Missouri, North Carolina, Ohio, Oklahoma, South Carolina, Tennessee, Texas, and Virginia.

Six accounts from Washington County, five of which were done by Zillah Cross Peel, made the Arkansas collection. There is almost always an opening that sets the scene in which the interview was conducted. These sections, short glances into everyday life for blacks in the 1930's, are always vivid. The interviewer speaks directly to the reader.

Doc, possibly eighty-five years old and "six feet two and as strong as a lion," and Aunt Jinney Flowers at Lincoln were typical.

Everybody calls him Uncle Doc. His name is Doc Flowers, and he lives in the last house on a street that is just part of a road in the town of Lincoln, AR.

When you stop in front of the house you will find there is no path. One had to watch his step owing to the fact that there is a zigzaggy branch hidden by the tangle of weeds.

If old Aunt Jinney is on the porch she will say, "Sorry, honey, but de path done growed up...."

Jinney must have learned the art of house keeping from Miss Liza, for her little three-room house that she and Doc rent for $34 a month is spotless. Maybe the "path is growed up with weeds," but one just can't blame that on Jinney.

Gate-eye Fisher lived at the other end of the scale. *"Gate-eye" Fisher...lives in a log house covered with scraps of old tin, on what is known as the old Bullington farm near Lincoln. His one room log cabin is "down in the bresh" back of the barn and when new renters come on the place, they just take it for granted that "Gate-eye" just belongs....*

And in this tiny one room shack, of logs and tin, no windows, a swing door held by a leather strap,

"Gate-eye" does his cooking on a small wood stove. A long bench holds a lantern with a shingly (sic) clean globe, a lot of canned fruit, dried beans and peas. The bed is a series of old bed springs, but "Gate-eye" just belongs to the neighborhood, and everyone feels kindly toward him. He says he is seventy-one years, past.

"Gate-eye" Fisher's Cabin Photograph University of Arkansas, Special Collections.

Some of the narratives, because of the peculiar nature of slavery, discussed both their white and black families. It must also be noted that many of the ex-slaves spoke of the white families who had owned them before coming around to their own black forebearers.

Yes'm, Ole Missy was rich, said Aunt Susie King, aged about 93 to Zillah Peel. *She had lots of money, lots of lan'. Her girl, she jes' had one, married John Nunley, Mister Ab, he married Miss Ann Darnell, Mister Jack he married Miss Molly Holt, and Mister Calvin he*

married Miss Lacky Foster. Yes'm they lived all 'round 'bout us. Some at Rhea's Mill and some at Cane Hill....

Yes'm, my Mother's name was Sally. She belonged to Mister Tom H. Barker and he gived her to Miss Becky, his daughter. I think of them all lots of days. I know a heap of folks that some times I forgot.

Gate-eye Fisher's story was similar. *Yes mam, my mother, Caroline, belonged to the Mister David Moore family. His wife, Miss Pleanie, was a Reagan. Yes mam, they was good folks....I guess mos' all my white folks is dead. Mos' of them all buried down yan way to Fort Smith....*

Yes mam, I guess all the colored folks that belonged to Mister Moore, but me, is dead. I guess.

Seaba Tuttle, born in 1859, had been a slave in Washington Co. around Richland, east of Fayetteville. *I was just a baby when the War was but I do recollect a lot of things that my ma told me about the war. Our folks all come from Tennessee. My mother was named Esther, she belonged to Old Man Tom Smith who gived her to Miss Evaline, who was Mister Mid Tuttle's wife. The Tuttles and Smiths lived joining farms."*

Seaba Tuttle

When these old people talked about life during slavery one never knows how much of what they say is the truth, and what is rose-colored memories of times when they were much younger. It is a constant, nagging factor historians have to contend with if they intend to use the recollections. Jinney Flowers provides a good example of this.

Law, honey, I had good white folks. None of dem never struck their colored folks. No'm. Me an' my mother Celia belonged to Mister Ballard at Cincinnati. Old Missy's name was Miss Liza, an' she kept my ma in de house wid her to wait on her, Yes'm all de white folks always kept a little darkey in de house to wait on all of dem. Dem was good times 'fo' de War. Yes'm good times–plenty to eat. Good times. I was jes' a baby crawling on de flo' when de War come.

Aunt Susie King, who had been a slave around Cane Hill, had her own story. *When the war came, we lived in a big log house. We had a loom room back of the kitchen. I had a good mother. She wove some. We all wove mos' all of the blankets and carpets and counterpans and Old Missey she loved to sit down at the loom and weave some," with a gay chuckle Auntie Susie said, "then she's let me weave an' Old Missey she'd say I takes her work and loom away from her. I did love to weave, all them bright colors, blue and red and green and yellow. They made all the colors in the back yard in a big kettle. My mother, Sally did the colorin'....*

By limiting this view of the Arkansas narratives to only those that came from Washington Co. we are limiting ourselves to a very small sampling. Were we to expand our investigation, we would find several sketches telling opposite views.

A goal of the Federal Writers' Project was to take advantage of the chance offered by that moment to capture some of the culture, humanity and

history of peoples who were not to be among us much longer. By its work to save historic documents we are that much richer. In its publishing projects, producing booklets on the slang terms employed by different Arkansas workers and social groups to publishing a fine book on the black condition in Little Rock, we are able to sample life in the late 1930's. *The Arkansas Guide* has given an invaluable look as Arkansas existed before World War II.

As Adeline Blakeley said in her parting remark to Mary Hudgins: My life's been a full one, Honey, and an interesting one. I can't really say which part of it is best. I can't decide whether it's a better world now or then. I've had lots of hard work, and lots of friends, lots of fun and I've gone lots of places. Life is interesting.

ANNOUNCEMENTS

The third Sunday of every month, from 2:00 to 4:00 PM the Questorians, the new name for the Washington County Historical Society and the Genealogy Department of the Fayetteville Public Library's family history discussion group, meet in the Community Room of Hillcrest Towers, 1 N. School St., Fayetteville.

Anyone interested in family history, no matter what their level of experience, is invited to sit in on these meetings.

For more information contact Mary Jo Godfrey or Barbara Hale, Genealogy Department, Fayetteville Public Library--(501) 442-2242.

Why is it that when you dial a wrong number you never get a busy signal?

FAYETTEVILLE'S EARLIEST METHODIST CHURCH

by Narnee Murphy, Historian

Methodism came to Arkansas in the early 1800s when the circuit-riders covered this territory out of the Missouri Conference. The first visit of a Methodist Minister to Arkansas Territory was made in 1809. The first actual charge in this area was in 1815, made through the Missouri District of the Tennessee Conference and included all of Northwest Arkansas. At the close of the first year, the minister reported 22 members in all churches in the circuit.

A Methodist church was founded in "this wild and remote country" in 1832, less than five years after the land was opened for permanent settlement, only 29 years after the Louisiana Purchase; before Arkansas Territory became a state, and the Civil War was still almost 30 years ahead.

The Methodist Episcopal Church of Fayetteville was organized at a meeting in the home of Lodowick Brodie, a log house just south of the Square. This meeting was attended by 16 people, several of them related, with most coming from North Carolina and Tennessee. The first worship services were likely held in the Brodie home as was the custom then. In fact, this may have continued for three or four years. When the membership became too large to meet in a home, they gained permission to meet in the new Washington County Courthouse.

Fayetteville Township was surveyed and laid out in 1835--with all of its lots within an area bounded by Dickson St., College Ave., South St. and Gregg Ave. We have no population figures before 1840

when it was recorded that 420 people lived in Fayetteville, including 120 slaves.

The site for the first church building was on the north side of West Center St., about 150 ft. west of the Square. The lot, donated by Mr. Brodie, was 54 ft. wide, 155 ft. deep and its cost was $54. Little is known about the appearance of this first church building. The first recorded description, in the booklet *History of Methodism, 1832-1907* written by Rev. Phillip Cone Fletcher for the church's 75th anniversary, described it as a "modest frame building." Since the Brodie's daughter, Mrs. Stephen Stone, was a member then, it seems likely that the description was correct. Also, by 1840, hand-hewn boards, probably cut from oak logs, with "shakes" as the roof covering, were being used in many buildings.

By 1857, the charge became a station--which meant they could support a full-time minister--the membership was 58.

This first building was used for 23 years until it was destroyed during the Civil War. Its burning was done by the South to prevent its use as a fort by the Federals.

In 1868, five years after the first church was destroyed, a second was erected at the same location. It was a red brick structure with a roof of hand-hewn wooden shingles. The size was only 25' wide and 50' deep; set back from the street 25'; leaving room for a front lawn. This church carried the name Methodist Episcopal Church South. A congregation worshiped in this building for 31 years--until 1899 when a lot was purchased on Dickson and Highland for a new and enlarged building.

This material has been prepared to give you a better background for the wording of the marker. This is our HERITAGE, but it is more. We think it is the heritage of every Methodist Church in Fay-

etteville. We hope each membership will consider it a common heritage. We have limited the wording, as you will see. The marker says:

Fayetteville's earliest
METHODIST CHURCH
Stood on this site
1840-1899

The Methodist Episcopal Church in Fayetteville was organized in 1832. The modest frame building of 1840, destroyed by fire during the Civil War, was replaced by a brick structure in 1868 as the Methodist Episcopal Church South.

Historical marker presented by Central United Methodist Church in 1992, to commemorate the 160th year.

I think that my closing paragraph was used in the 125th Celebration. I know it was included in an article *The Romance of Arkansas Methodism* by Rev. Bob Bearden for *Flashback* in 1957:

"The past, it has been said, is prologue. Each generation is not a separate unit unrelated to the past or the future. We are all bound intimately together. Our status depends heavily on the groundwork laid by our fathers. The sober thought is that future generations shall surely lean upon us. We do not work nor build for our own generation but for those to follow. Perhaps a good maxim for the church, as well as all of society, would be: "Honor the past--make it possible for the future to honor us." We have every cause to be grateful for the brave, good men and women who laid the foundation upon which we build. We have even greater cause to seek to minister to the future.

Fayetteville's earliest

METHODIST CHURCH

Stood on this site
1840 - 1899

The Methodist Episcopal Church in Fayetteville was organized in 1832. The modest frame building of 1840, destroyed by fire during the Civil War, was replaced by a brick structure in 1868 as the Methodist Episcopal Church South.

Historical marker presented by Central United Methodist Church in 1992, to commemorate the 160th year.

It is with great joy that the committee presents this historical marker to the ministers and members of Central Methodist.

INDEX

August 1993, Volume 43, Number 3

Articles

"1904 World's Fair, St. Louis", by Mrs. Bobby G. Wilson 21
"Do You Remember When", by Charles M. Wantuck 35
"Fayetteville's Earliest Methodist Church", by Narnee Murphy, Historian 45
"Maguire's Store: A General Store Community In Washington County", by Larry Santeford 1
"The Federal Writers' Project In Washington County", by T.E. Jordon 39
"The Methodist Church South At Boonsboro, Arkansas", by Forrest Dutton Poorman 12

Books

The Romance of Arkansas Methodism, by Rev. Bob Bearden 47
These Are Our Lives, by the Federal Writers' Project 39
The American Slave: A Composite Auto biograph, editor by George P. Rawick 39
The Arkansas Guide, by the Federal Writers' Project of Arkansas 44
Unwritten History of Slavery, by the Federal Writers' Project 39
History of Methodism, by Rev. Phillip Cone Fletcher 46
Confederate Women of Arkansas in the Civil War, writings from the Confederate Veteran Magazine 38
Early Settlers of Cane Hill, by Mrs. Ellen Richardson 12
God Struck Me Dead, by the Federal Writers' Project 39
Goodspeed's Biographical and Historical Memoirs of Northwest Arkansas 12

Subjects

----, Ann 34
----, Elizabeth 34
"Mully" (Prof. Milkeepmo??) 29
1908 World's Fair, St. Louis
"Helen Keller Day" 24
"March Louisiana" 23
Administration Restaurant 25
Aeronaut from Montana, at 31
Airship, at 31
Airship enclosure 30
Art building 30
Battle Abbey building 31
Cascades, the 30
Festival Hall 30, 32
Foreign buildings 30
Holy City of Jerusalem 31
Indian reservation 31
John Phillip Sousa's band at 23
Miss Jordan's rooming house 25
Olympic Games, nearby 32
Palace of Agriculture 32
Pennsylvania Building 31
Philippine Reservation 30
Pike, the 30
Plateau of States 30
U.S. Government Building 22
U.S. Patent Exhibit 31
World's Fair stamps 32
Alamo, the 32
American School for Blind and Deaf 24
Arkansas Historic Preservation Program 36
Arkansas School for Blind and Deaf 40
Arkansas Territory 45
Baird, Willis 2
Ballard, Mister 43
Ballard(?), Miss Liza 43
Barker, Miss Becky 42
Mister Tom H. 42
Bates, Mrs. T. L. 36
T.L. 36
Battle of Gettysburg, the 32
Battle of Yorktown, the 32
Bearden, Rev. Bob 47
Benbrook, J. B. 11
Bethlehem Cemetery, Morrow, Arkansas 33
Black, Elizabeth 34
James 34
Blair, Dorcas Tabitha 34
William Hiram 34

Blakeley, Adeline 44
Bluffton Cemetery, Yell County, Arkansas 20
Boone, Daniel 32
Boonsboro (see Cane Hill) 12
Booth, John T. 17
Bridenthal, Alfred C. 35
Brodie, Lodowick 45, 46
W.B. 13
Budd, E.A. 35
Jack 35
Budd's Department Store 35
Buford, Cathy 36
Bullard, Captain Scott 8
Bullington farm 40
Calvin, Mister 41
Cane Hill (see Boonsboro) 15, 43
Cane Hill College 17
Cane Hill Township 12
Carte, Adam 34
Coonrod 33
Frederick Francis 33
J.T. 13
James 33
James T. 13
Joseph Paul 33
Ray Fredrick 33
Catherine 34
Central United Methodist Church, Fayetteville 47, 48
Chandler, Jacob 13
Chester, Obediah 13
Chicago, Illinois 22
Cincinnati, Arkansas 33
College Avenue, Fayetteville 45
Confederate Army--
Marmaduke's cavalry division 9
Carroll's cavalry regiment 9
Confederate Cemetery, Fayetteville 36
Coulter, Ruth 15
Coweta, Oklahoma 33
Crouch, Lattie Moore 37
Lottie Moore 37
Crystal Palace 22
Cumberland Presbyterian Church 2, 12
Darnell, Miss Ann 41
Davidson, Rebecca M. 16
Department of Arkansas Heritage 36
Dickson Street, Fayetteville 45
Dipboye, Amanda Rhoda Eleanore 33
Robert Vanburen 33
Dowie, John Alexander 24
Dowieites 24
Dun, Barlow, and Company 10
Dunbar, Anastasia 34
John 34
William 34
Dyer, Nancy E. 15
Earle, F.R. 17
East Center Street, Fayetteville 35
Edmison Cemetery, Morrow, Arkansas 33
Edmiston, Thomas J. 2
Edward, John 8
Eiffel Tower 22
Enyart, John 7
Evansville, Arkansas 15
Ex-slave narratives 39
Fayetteville, Arkansas 9, 12, 20
Fayetteville City Hospital 15
Fayetteville Square 35, 45
Federal Army--
Co. F, 1st Arkansas Cavalry 20
Federal Emergency Relief Administration 39
Federal Writers' Project (FWP) 39
Ferris Wheel 28
Ferris, George W.G. 29
Fisher, Gate-eye 40
Fisher(?), Caroline 42
Fisk University 39
Fletcher, Rev. Phillip Cone 46
Flowers, Aunt Jinney 40
Doc 40
Forest Park, St. Louis, Missouri 23
Fort Sumpter 9
Fort Smith, Arkansas 9, 42
Foster, Miss Lacky 42
Frog Bayou road 9
Garland, Texas 35
Genealogy Department, Fayetteville Public Library 44
Geronomo, Apache Chief 31
Godfrey, Mary Jo 44
Granderville Cemetery, Summers, Arkansas 33
Gravette, Arkansas 32
Gregg Avenue, Fayetteville 45
Hale, Barbara 44
Hamburger Harry 35
Harris, James 11
Hartzog, president of the University of Arkansas Dr. 23
Hawkins, Ann 34

Herral, Robert 13
Herron, General Francis J. 8
Highland Street, Fayetteville 46
Hill, W.C. 14
Hillcrest Towers, Fayetteville 44
Hindman, Major-General Thomas C. 8, 9
Hitchcock, Quartus 1
Holt, Miss Molly 41
Hot Tamale Man 35
Hudgins, Mary 44
Huntsville, Arkansas 9
Independence County, Arkansas 20
Jack, Mister 41
Jefferson, Thomas 32
Jordon, T.E. 39
Joseph, Chief 31
Keller, Helen 24
Kidd, Edwin 20
  Nettie 20
  T.K. (Tandy) 13-15
  Wallace 20
  Wm. L. 20
King, Aunt Susie 41, 43
King(?), Sally 42
Kirby, H.F. 13
Krebs, Oklahoma 33
Lesh, Ruth Ellen 37
  Ruth Ellis 37
Lewis and Ayers 16
Lewis, Wm. M. 14
Liberty Bell 31
Library of Congress 39
Lincoln, Abraham 31
Lincoln, Arkansas 33, 40
Linebarger, Michael 13
Little Rock, Arkansas 35
Liza, Miss 40
Los Angeles, California 32
Louden County, Virginia 34
Louisiana Purchase Exposition 24
Louisiana Purchase 22, 45
Madison County courthouse 22
Magness, James Charles 20
  Jane (Buchanan) 20
  Meredith (Meriday) 20
Maguire (see McGuire) family 6
  H. M. 6
  home/house 5, 6
  Hosea 1
  Hosea, Family 1
  Hosea Mallory 3
  John Henry 4
Maguire's Store 1, 4, 6
Manhattan, Kansas 32
Manila, Philippines 31
Manlove, Hanna 33
Marmaduke, General John S. 8
Masons 17
McClellan, E.W. 12, 17
  Laura 15
  Sarah 12
McClure, E.W. 12, 17
  Elizabeth 12
McColloch, Lacy 18
McGraw, Martha Cassandra 20
McGuire (see Maguire), Eliza 1
  Ellen 2
  Green 7, 10
  Green B. 1
  Hosea 2, 3, 6, 7, 9, 10
  Hosea M. 1, 5
  Jefferson P. 1
  John C. 1
  Josephine Analiza 5
  Leticia Belle 5
  Mahala Adelaide 5
  Mary Jane 4
  Nancy 1
  Nancy Louise 5
  Owen 3, 4
  Owen, family 1
  unnamed 5
McGuire's Store 8, 9
Methodist Church--
  Missouri Conference/District 46
  Tennessee Conference 45
Methodist Episcopal Church 12
Methodist Episcopal Church of Fayetteville 45
Methodist Episcopal Church South 2, 46, 47
Miller, Conrow 17
Mississippi River 23
Mitchell, Nancy 17
Monte Ne, Arkansas 22
Montevallo soil type 3
Moore, David 42
  Joseph P. 37
  William Ward 20
Morrow, Arkansas 33
Mountainburg, Arkansas 35
Mud Town (Lowell), Arkansas 8
Mulberry Creek 9

Murphy, Narnee 45
Napoleon 32
National Register of Historic Places 36
New Orleans, Louisanna 22
Newell, Sallye Raylene Carte 33
Nicleson (?), Mary 3
North (Washington) school, Fayetteville 36
Nunley, John 41
Ohio River Valley 39
Ole Missy 41
Owen McGuire house 6
Oxford Bend 2, 7
Ozark, Arkansas 9
Paris Fair, 1889 22
Parson, M. Monroe 9
Payne, Miss 25
Peel, Zillah Cross 40
Pennypacker, Governor 31
Philadelphia, Pennsylvania 22
Philpot, Warren 4
Pin Indians 33
Pleanie, Miss 42
Pleasants, Mary E. 15
Poorman, Forrest Dutton 12
Pridemore, Cellia Christine 33
Prince Albert 22
Proctor, P. 11
Queen Victoria 22
Questorians 44
Rawick, George P. 39
Read, Lessie 7
Reagan, Miss Pleanie 42
Reddick, Lawrence D. 39
Reed, Mary E. 16
Reeder, Benjamin 34
  Emily 33
  Micajah 34
  Noah 34
  Simon 34
Renshaw, Abraham 34
  Elijah 34
  Mary 34
Revolutionary War Veteran 34
Rhea County, Tennessee 15
Rhea's Mill, Arkansas 42
Richardson, Mrs. Ellen 12, 17
Richland community 42
Roberts, Harold 37
  Sarah 33
  Wiley 37
Robins, Margaret 34
Rock Street, Fayetteville 36
Rogers, Arkansas 22
Roland, Judith 34
Roosevelt, President Theodore 23
Rounsavall, Vicki 20
Rowan County, North Carolina 33, 34
Royal Theater 35
Russell, Conrad 17
  Elizabeth 34
Rutherford, Jane Mitchell 17
Salem, Arkansas 33
Samba silt loam soil type 3
Santeford, Larry 1
Savannah fine sandy loam soil type 3
School Street, Fayetteville 44
Shelby, Colonel Joseph 8
Slater, Milan 16
Smith, Old Man Tom 42
  P.R. 14
  Seymour 35
Son's Chapel community 2
Sousa, John Phillip 23
South Street, Fayetteville 45
Southern Memorial Association of Washington County 36
Springdale, Arkansas 21
Springdale News, The 25
St. Louis, Missouri 21
Stone, Mrs. Stephen 46
Sullivan, Miss Anne 24
Summers, Arkansas 33
Thompson, Major William G. 8
Tramell, Sarah Louisa 2
Tuttle, Esther 42
  Miss Evaline 42
  Mister Mid 42
  Seaba 42
U.S. Hwy 64 35
United Confederate Veterans of Arkansas 38
University of Arkansas, Special Collections 41
Valley Mills Cemetery, Bosque County, Texas 34
Van Buren and Clarksville Road 9
Van Buren, Arkansas 8, 9
Vance, Mary 33
Vawles, Virtue 34
Venice, Italy 31
Vineyard Cemetery, Evansville, Arkansas 34
Waddell, Naomi 33

Walden, James 18
Waldron, Arkansas 33
Wantuck, Charles M. 35
War Between the States 1
Ware, Stella Williams 21
Washington County, Arkansas 20
Washington County courthouse 22, 45
Washington County Historical
Society 44
Washington County pioneer farm
families 37
Washington D.C. 23
Webber, G.E. 13
Welch, Dr. Harrison 17
Elizabeth 17
W.B. 13
West, Andrew 34
Fannie Viola 33
Noah Ira Adixon 33
Pleasant Renshaw 33
Thomas 33
West Center Street, Fayetteville 46
Westminster, California 20
Westville, Oklahoma 33
White River 1, 22
White Church community 15
White House, East Room of 23
Wilberton, Oklahoma 33
Williams, B. F. 4
Belle 21
Benjamin F. 6
Elfie 21
Fred 21
Garrett 21
Ira 13
Lida (Ware) 21
Nathan Boone 21
Nolan 21
Wilson, Mrs. Bobby G. 21
World War Two 37
World's Columbian Exposition,
1893 22
World's Cotton Centennial Exposition,
1885 22
Wright, M. 13
Maurice 16
Yell County, Arkansas 20

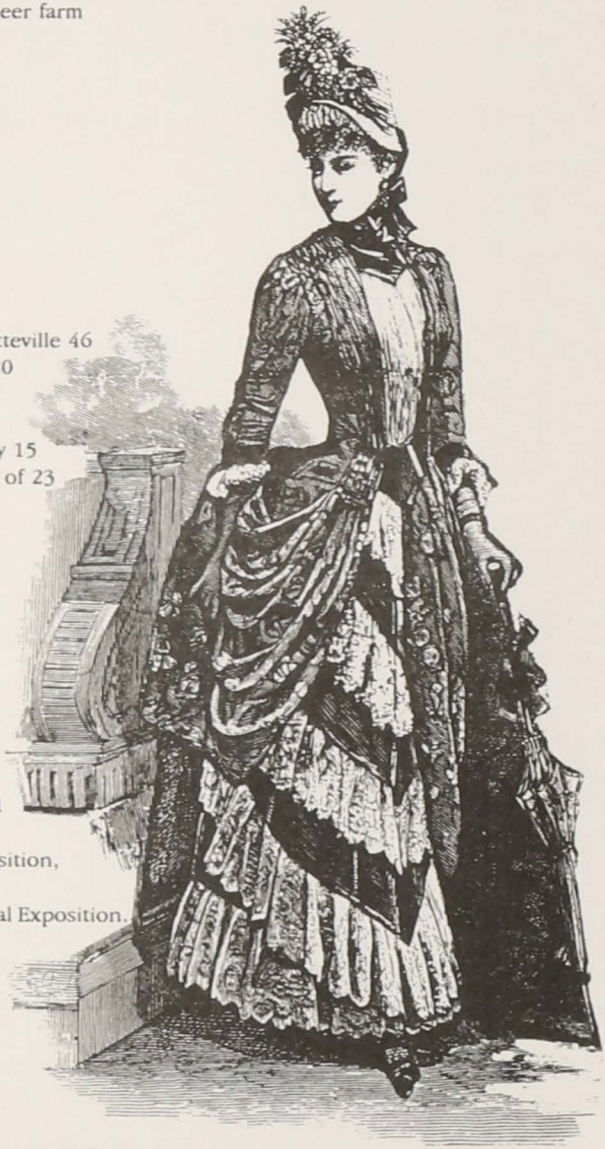


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Table of Contents

Maguire's Store, Part Two . . 1
The Methodist Church South at Boonsboro, Arkansas . . 12
Queries 20
1904 World's Fair, St. Louis, Part One 21
Ahnentafel Chart 33
Our Readers Write 35
Confederate Cemetery 36
Corrections 37
Book Review 38
The Federal Writers' Project in Washington County, Part Two 39
Fayetteville's Earliest Methodist Church 45

Volume 43 Number 3

August 1993